UNITY. FREEDOM.

THE

Unitarian

MONTHLY.

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

FAITH. FELLOWSHIP.

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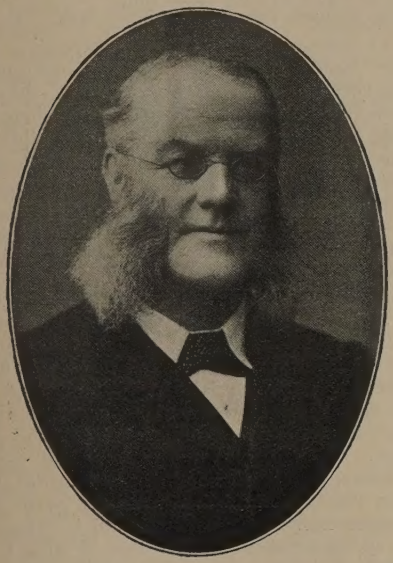

Dr. W. BLAKE ODGERS, M.A., K.C.

Born at Plymouth, 1849; son of late Rev. W. J. Odgers, who was originally Methodist and became Unitarian minister at Plymouth for over 20 years, and at Bath for 20 years more; educated at University College, London, and Trinity Hall, Cambridge, where he graduated 32nd Wrangler, taking classical honours, 1871; called to the Bar 1873; Q.C., 1893; and is an LL.D. Dr. Odgers has been Recorder of Winchester and of Portsmouth. He is the author of several books, including one on "Local Government," and another — a standard work—on the "Law of Libel," on which he is probably the most eminent authority in this country. Theologically, an enthusiastic Unitarian, his services have been freely given to the British and Foreign Unitarian Association, of which he is a trustee, to the Sunday School Association, the Unitarian Home Missionary College, the London District Unitarian Society, and the London and S.E. Counties Provincial Assembly. He is one of the most popular leaders of the Unitarian body in England, and he has thrown unstinted energy into the establishment of new Unitarian churches in and around London, and took a most active part in the grand bazaar in the Metropolis held to raise means for that purpose in 1900. He is a Hibbert Trustee, and a Trustee of Dr. Williams' Library. His two brothers are the Rev. Collins Odgers, B.A., of the Ullett Road Church, Liverpool, and the Rev. J. Edwin Odgers, M.A., D.D., formerly Principal of the Unitarian Home Missionary College, and subsequently Hibbert Lecturer in Ecclesiastical History, Manchester College, Oxford. For denominational activity the force of example goes a long way, and it is impossible to estimate the immense amount of benefit which organised Unitarianism in Great Britain has gained from the zeal and devotion to its principles exemplified by such faithful and influential adherents as Dr. Blake Odgers. (The portrait and some of the particulars are reproduced from "The Christian Life.")

Varieties.

And ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow,—
Look now, for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road,
And hear the angels sing.

—E. H. Sears.

Our guides, we pretend, must be sinless: as if those were not often the best teachers who only yesterday got corrected for their mistakes.—George Eliot.

There's debts we can't pay like money debts, by paying extra for the years that have slipped by. While I've been putting off and putting off, the trees have been growing—it's too late now.—(Godfrey Cass, in George Eliot's "Silas Marner").

A Cheerful Man's Sermon.

It's easy to smile and be cheerful
When everything's pleasant and fair;
We never complain of life's hardships
When there are no burdens to bear;
But as soon as the blue skies cloud over,
And the way that was smooth has grown rough,
We forget the blithe songs we were singing,
And our faces are doleful enough.

But some can be cheerful when shadows
Are thick round the pathways they tread;
They sing in their happiest measures
With a faith in blue skies overhead;
They face with a smile that's like sunshine,
The trials that come in their way,
And they always find much to be glad for
In the lonesomest, dreariest day.

Thank God for the man who is cheerful
In spite of life's trouble, I say,
Who sings of a brighter to-morrow
Because of the clouds of to-day;
His life is a beautiful sermon,
And this is its lesson to me—
Meet trials with smiles, and they vanish,
Face cares with a song, and they flee.

—A Calcutta Exchange.

The Chronicles of Parson Pimm.

By the Author of "Randal's Principle," Etc.

CHAPTER II.

I said that my engagement to be married was broken off. It looked very hard that I should be treated like that through no fault of my own, and it seemed as though my fiancée was not possessed of much real affection for me.

But it did not turn out so badly as that. It appeared that her letter to me was written under pressure from her family. A garbled statement had reached them from idle rumour and gossip which utterly misrepresented my position, and under a feeling of temporary indignation and resentment at what they thought had been discreditable in my conduct, Queenie's parents insisted that I was unworthy of her, and that she must have nothing further to do with me.

So at my first opportunity I took train and made my way to their house and demanded an explanation. When it was given I was able to tell them that the account which had reached them was utterly false. They said if I could clear myself it would certainly alter matters. Queenie said that she could not believe that I was guilty of anything discreditable, but had written to cancel the engagement under family compulsion, and with the conviction that I should be able to right myself to everybody's satisfaction. All the same it was a great trouble to her. She had not been able to get a wink of sleep since she wrote, and when I found her at home her face bore much evidence of continued weeping.

Fortunately, just as I had asserted that they had been misled by a false report, something happened unexpectedly that clinched the matter in my favour.

There was a ring at the outer door.

Some visitor was being ushered in.

The door of the room in which we sat was opened, and who should be shown in but Harry Dorking, in whose house I had my lodging.

He was as astonished at seeing me as I was to see him.

"I had no idea, Mr. Pimm, that I should meet you here."

"Nor I that I should meet you."

I introduced him to Mr. and Mrs. Danson, Queenie's parents, and to Queenie herself.

"Now," said I, "that Mr. Dorking has come so unexpectedly you will have proof that the story which has reached you is untrue. If there were anything at all discreditable in my conduct, Mr. Dorking is the man who would have most reason to denounce me."

"I ought to explain," said Mr. Dorking, "that I only heard this morning that Miss Danson had cancelled her engagement to Mr. Pimm. It came to me in quite an indirect manner, by letter from a friend of mine in this town, who is also a friend of Mr. Danson, telling me that Mr. Danson had told him that Miss Danson, under pressure, had written breaking with Mr. Pimm. Mr. Pimm had not breathed a word of it to me. As soon as I received news of it I went home from my place of business to see him before he went out, but I was too late. He had gone somewhere and not left word where, only that he might not return before evening. Then, thought I, it is in my power to put this matter right, and that it should be done without delay. So without further loss of time I came over here feeling sure that you had been misinformed, and with the desire to assure you that Mr. Pimm is as worthy of your respect and confidence as ever he was; indeed, if that were possible, he is more worthy now than he could have been before."

I thought this was a fine thing for Dorking to say and do. And he was so enthusiastic in my praise that Mr. and Mrs. Danson apologised to me for allowing themselves to be misled, and expressed their sorrow to Queenie that they had caused her so much unnecessary grief. And the dear girl with joy in her eyes simply replied by saying that—

"As gold is tried by fire,
So the heart is tried by pain."

—and it was all made up again.

I thanked Harry Dorking for his noble act. His wife had no idea of what he was going to do. It was entirely on his own impulse and without suggestion from any other soul, and no one was more delighted at the result than Mrs. Dorking herself.

Mr. Dorking's action in my defence soon became known. The Dansons took good care of that. And consequently I was invited by a Missionary Association to take a three months' engagement for them, which I accepted.

I was asked to do three months' work in a northern town to the rescue of a forlorn hope.

A congregation had some years before been established there, and several ministers had laboured for various terms of service to build up the movement into something of a permanent character, but had failed to make much headway. There were dissensions amongst the members, the ministers had an uncomfortable time, and in each case had to give up in despair. All the time the congregation had assembled in an upper room over a pawnbroker's shop, having a separate and independent side entrance down a gateway.

The Missionary Association had spent a considerable sum of money over a number of years in paying the salaries of the ministers. The last minister had been forced to leave owing to internal discords, most of the members had left in disgust, but a handful of workers had carried on the services and the Sunday School for some months with scarcely any congregation and a few children.

I was asked to do what I could for three months to see whether there was any possibility of pulling things together, and it would depend on the result of my efforts whether the Association would decide to carry on the movement any longer or to bring it to an end.

In the nature of the case it was no easy task. I went. My congregation at first numbered fifteen adults, and there were twelve scholars at the afternoon school.

I secured a list of all the people who had been connected, and their addresses. I inquired as tactfully as I could so as to get to know who had been the mischievous people and who had not. And after a thorough canvass and visitation of people at their homes the congregation was soon more than doubled and trebled, and the Sunday School was largely increased.

Open-air lectures on doctrinal topics were given in the Market Place, with questions and discussions invited. These aroused considerable interest. In less than two months the church was in a stronger condition than it had ever been before. The congregation drew up a requisition without my knowledge, and all the members signed it, asking the Missionary Association to appoint me as regular and permanent minister at the place, and I should not have been unwilling to have the appointment.

Unfortunately the President of the Association had got the notion into his head that I would not consent to settle at B——, and under that impression he had already committed himself and his executive to appoint some other man. So when the requisition reached the Association it was too late, as the other appointment had been decided upon.

My work had been sufficiently successful to convince the Association that the movement must be continued. At the end of my three months I was thanked for my work, and the Rev. J. B—— was appointed to be the minister to continue the work where I left off.

And this J. B—— was a character. He nearly smashed the movement. But of him more next time. (To be Continued).

An Invitation !

Dear Friends and Neighbours,—

We ask you to note our announcement of the services in our church. We heartily invite you to come and hear what we have to say on the great questions of life, duty, and religion. We have good news to offer bringing light and joy. Those who are not connected with any church we urge to come and hear what our message is, that they may at least know what we stand for; and to others who attend a place of worship, we suggest—it is good that neighbours should visit each other, so as to understand one another a little better, and we earnestly invite them to visit us. We are often misrepresented by people who know very little about us, and who refuse to hear what we have to say for ourselves.

We are called Unitarians because we believe in the Unity of God, the Unity of man, the Unity of man with man, and of man with God, the Unity of this life with that which is to come; and the securing of the one perfect life for all both in this world and in the next. We believe in God; we believe in Jesus Christ; we believe in religion.

Our company of Unitarian Christians includes some of the world's greatest men and women: John Milton, Sir Isaac Newton, Benjamin Franklin, Joseph Priestley, Mrs. Barbauld, Charles Lamb, Horace Greeley, W. E. Channing, Sir Charles Lyell, Sir John Bowring, Charles Dickens, R. W. Emerson, Miss Alcott, H. D. Thoreau, Mary Carpenter, Louis Kossuth, Oliver Wendell Holmes, H. W. Longfellow, Theodore Parker, J. R. Lowell, Dorothea Dix, Mrs. Gaskell, Julia Ward Howe, Nathaniel Hawthorne, James Martineau, Florence Nightingale, and others; we are not ashamed of this fellowship, but we desire to share with others the faith so precious to these great souls, and so helpful to ourselves.

With every good wish to our neighbours of every church, or of no church, on behalf of the Committee, etc.

The Rev. J. M. Bass, M.A., of Chesham, Bury, away in the South recuperating from serious breakdown, is progressing favourably towards recovery.

According to the Essex Hall Year Book for 1909 there are 372 Unitarian places of worship in the United Kingdom—294 in England, 38 in Ireland, 34 in Wales, and only six in Scotland,—and there are 365 ministers.

What to Teach.—X. EDUCATION.

"Train up a child in the way he should go, and when he is old he will not depart from it," is a wise saying. It implies much. "In the way he should go"—or ought to go—is one of the points not to be overlooked; another is the fact that the early habit fixes the way for later life; and then there is the injunction as to training.

Does education consist in teaching or in training, or in both combined, or does it mean something else? To teach means to impart something from outside; to train signifies to guide or to give direction, to develop faculty by exercise and habit; to educate is to lead out, to draw forth, to unfold. Education, therefore, must of necessity include teaching and training; but they must have relation to what there is within the nature of those who are taught. There is something within which needs to be drawn forth, to be led out into larger unfolding.

True education then may be defined to be such teaching and training as help to unfold the innate powers in the nature of the pupil towards their fullest possible development and realisation. A false education may teach and train the pupil to be either a clever scoundrel, or merely a useful industrial tool, or a slave of custom and fashion. False ideas of education guide people along the dangerous tracks and result in all the social evils. It is therefore of the greatest importance that the young should be made to know as early as possible what life is for and what true education is.

Prevalent systems of education are mostly wrong because they are based upon wrong motives and aim at wrong results. Children are too often told that "schooling" is important because it will help them to earn their daily bread, that "learning" will enable them to "get on" in the world, and to gain a good position in life. Such notions do not hint at what is the real object of all true education: the development of the noblest character, the unfolding into perfect manhood and womanhood. If schools aim to make their scholars into clever competitors in trade or commerce, and to inspire them only with the mean and sordid ambition to become richer than others, and to reach a higher position in life than most of their fellows, they entirely miss the mark.

It is the natural work of a military organisation to train young people to become fighters, slayers, destroyers. But it ought to be quite foreign to schools intended for "education" to do anything to make self-seeking antagonists of their pupils, but rather to show them how to be the helpers, the healers, the reconcilers of mankind.

Our schools are not yet places for the study of the material on which they have to work — the human nature in the children;—nor therefore are they used for the making the grandest possible results out of the powers and the possibilities of the children who are there to be trained. Indeed, many of the teachers begin their work with a mean conception of the nature of the children in their minds. They have notions of natural depravity, of proneness to evil, of sinful inclinations, such as are destructive of any faith in the nature that is in the children. The majority of the teachers in public schools having been reared in the doctrines of orthodox theology do not start with the qualifications to make the best out of the children committed to their charge.

Every educator needs to begin with the conviction that every child is the offispring of God, made in the divine image, partaker of the divine nature, made but a little lower than God, and believing that "of such is the kingdom of heaven."

The world in which we live is our school; all men are our teachers; our education begins at our birth and never comes to an end. That which all are here to learn is: how to live,—how to realise perfect life. In order to start a child safely on the way to perfect life it should be taught what its nature is, that it is able to be God-like, and that the highest possibilities are open to it. There can be no grander beginning for a child than to have faith in the glorious possibilties of its own nature. If its teachers also have that faith, then both teachers and taught—at home, at school, and everywhere—will work the more nobly together to the unfolding of the undeveloped powers towards the highest and the best.

What then should be the guiding principles? These:—

(1) Every child is created for perfect life.

(2) Every child has the divine nature within capable of development to perfect life.

(3) Perfect life cannot be attained for each only as it is attained for all.

(4) To make perfect life equally open to all, each must be trained to seek the good of all.

(5) This means that education must be directed to teaching children how to become true citizens—the helpers of mankind, the protectors and saviours of their fellows from every avoidable and preventable evil.

(6) And this includes everything necessary to the securing of life for all — physical, mental, moral, and spiritual,—and will have for its inspiration and purpose the development of perfect character in every individual without respect of persons.

Education on these principles will omit nothing necessary to real health and prosperity. It will include the exercise of all possible ingenuity and inventiveness for the enrichment of life; but it would be regulated throughout by sound moral principles, appealing to all that is noblest and most beautiful in the nature of each. Under such a system there would be no dullards, no wastrels. All scholars would love their tasks, all teachers would love their pupils, and all pupils their teachers, and to both their work would be their joy, and the result of such education would make life a joy to all people.

Can such education be labelled either secular or religious? It is both. It is what is needed to make this world what it ought to be, and the people in it what they ought to be; and as it would be inspired through and through by brotherly love, by the love of neighbour as much as self, by the spirit of mutual salvation, and by love of the absolutely perfect—which means love of God—it could be none other than true religious education. These are some ideas which we ought to teach.

Our Churches and Social Reform.

The following declaration appeared in the "Inquirer" of November 25th, 1905, over the signatures of 110 members of our churches. Out of it has grown the movement which has now resulted in the formation of the "National Conference Union for Social Service."

We, the undersigned, profoundly convinced that our churches, as a whole, can only fulfil their mission by taking a collective and organised part in the movements of our time towards the social and moral improvement of the conditions of life, hereby declare our belief:—

(1) That the Christian Church, in addition to the fostering of individual holiness and helpfulness in its members, has a duty to the world at large.

(2) That this duty consists in upholding the ideals of social, national, and international righteousness; in inculcating a spirit of universal brotherhood, and helping to shape its practical embodiment in the institutions and relations of society.

(3) That thus only can it fulfil the obligation laid on it by God to withstand the materialising tendencies of modern civilisation.

(4) That, while all churches have this duty laid upon them, ours, unencumbered as it is by creed and dogma, has also a special call to preach the "good tidings" of God's love for men to the "common people," and that it can never effectively answer this call—nay, cannot be said to have effectively received that gospel itself—unless it is filled with an active sympathy with the growing aspirations of the "common people" towards better conditions of life for all.

(5) That a new consciousness of the grave social implications of our religious faith has recently been forced on the churches by many proofs of their inability to cope with the moral difficulties of an evolving civilisation.

(6) That the Christian Church is put to shame if it is left for others to throw down the challenge of asking what it is doing to guide into a Christian channel the new forces which are at work, and that the time is come, and if not seized may soon be past, for taking spontaneous action in arousing and cultivating in our churches the sense of collective responsibility.

(7) That this responsibility is only to be met by careful and sympathetic study of the social problems of the time, with a view to organised action, on wise lines, on behalf of all movements for uplifting the physical, economic, moral and spiritual conditions of life.

And therefore we, the undersigned, desire to pledge ourselves, and invite all members of our houshold of faith, to take up for special consideration in an earnest and sympathetic spirit some one or more of the many difficult questions that confront our generation, to urge their discussion in our religious Press, and to do all in our power to press forward their solution, by combined, as well as individual, effort on the part of our own group of Free Churches.

MISS MARIAN PRITCHARD. — The lamented death of Miss Pritchard on December 9th, recorded in our January issue, has called forth expressions of widespread regret and evoked a deep sense of irreparable loss. Especially was she a most valued worker in the interests of the young and of Sunday Schools. She was years ago Editor of "Young Days," and became well known under her pen-name of "Aunt Amy." There is a well-merited tribute to her in the January "Young Days" by its present Editor, the Rev. J. J. Wright; and "Every Other Sunday," our American children's magazine, has a fine appreciation from its Editor, the Rev. E. A. Horton. "The light of her noble example will shine—for our help."

The British and Foreign Unitarian Association and the American Unitarian Association have conjointly appointed the Rev. F. W. Pratt, of Hopedale, Mass., to be Field Secretary for Unitarianism in Western Canada, with Winnipeg as his headquarters.

January 19th was the centenary of the birth of Edgar Allan Poe, and in February will be the centennials of Felix Mendelssohn (3rd), Charles Darwin (12th), Abraham Lincoln (12th).

On January 2nd, at the opening of the new Unitarian Church at Ilford, the church secretary received a congratulatory message from Mr. W. H. Taft, the new President of the United States, and another from the Rev. R. J. Campbell, M.A.

The cause at Coalville is thriving in its new premises.

Presentations have been made to Rev. A. Chalmers, Wakefield, on his retirement; to Rev. and Mrs. Simon Jones, Swansea, on the occasion of marriage; to the Rev. and Mrs. J. H. Belcher, Plymouth, for encouragement in good work; to Mr. E. B. Broadrick, Dukinfield, in appreciation of 25 years' service as chapel secretary; Rev. H. E. Haycock on leaving Bolton; Rev. and Mrs. N. Anderton, on leaving Pendleton; Mr. George Groom, Whitchurch, Salop, in recognition of 25 years as superintendent of Sunday School; Miss Bishop, Willert Street, Manchester, on departure for India.

Home Circle.

Do what you can,
Being what you are,
Shine like a glow-worm
If you cannot like a star.

IF YOU WANT TO BE LOVED—

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't under-rate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you never have any opportunities in life.

Don't be rude to your inferiors in social position.

Don't repeat gossip, even if it does interest a crowd.

CLASS MANNERS.

Saphir, the Jewish humorist, was travelling second-class between Hamburg and Berlin. He had a little misunderstanding with a lady in the compartment about the opening of a window.

"You don't seem to know the difference between the second and third class, Mein Herr," said the lady.

"Oh, madam," said Saphir, "I am a very old railway traveller; I know all the class distinctions. In the first class the passengers behave rudely to the guards; in the third the guards behave rudely to the passengers; in the second"—bowing to the lady—"the passengers behave rudely to each other."

Class manners are often bad. The real lady, or the true gentleman, is kind to all and makes no distinctions. The divine nature in every man is worthy of respect and is evoked by kindness.

"Are you in earnest? Seize this very minute!
What you can do, or think you can, begin it!
Boldness has genius, power and magic in it!"

THE JOY OF RELIGION.

To some people being "religious" means being very solemn and perhaps even mournful. That is owing to a wrong view of religion. Religion is love to God and love to man, and is the sweetest joy of life. The man with the long face and gloomy countenance is lacking in religion, otherwise his face would have some sunshine in it. "Well, Jack, old fellow!" said one who met a man who had lately joined the church, "I hear you have given up all your pleasures." "No! no!" was the reply, "the fact lies all the other way. I have just found all my pleasures, and have only given up all my follies."

Who made the heart, 'tis He alone
Decidedly can try us;
He knows each chord—its various tone,
Each spring—its various bias;
Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted.

—R. Burns.

CLEANLINESS AND GODLINESS.

Miss Margaret McMillan in her book on "Early Childhood," says that "It is only in modern days that the need of baths began to be seriously felt by the people of this country. Our forefathers washed very little. The Romans had a magnificent system of water carriage, and in the large baths the people met as in a great market place, carrying on discussions and settling business near the cool plashing waters that rose over the marble steps. Water was for them a luxury as well as a necessity, a thing indispensable for health, but also for pleasure.

The subtle Easterns regarded it more seriously. They looked on washing as a devotional exercise. To be holy one must be clean. Before prayer came ablution. Thus the idea of water was intimately connected in their minds with the idea of inner purity. Even the Jews—the most worldly of all the religious Eastern nations — did not regard water merely as the means of external cleansing. Moses worked out a marvellous system of hygiene which he taught to the people as a part of their religion. But, alas! modern Christians of even the most orthodox persuasion do not look upon washing as an integral part of the scheme of redemption—or allude to it, only in a vague, symbolic way—that is to say, in a way that divorces it from, instead of uniting it to every-day life. Thus a large number of pious people are actually very dirty. Cleanliness, once a condition of holy life, is now held to be something quite secular and unimportant."

If thou canst plan a noble deed,
And never flag till it succeed,
Though in the strife thy heart should bleed,
Whatever obstacles contend,
Thine hour will come, go on, thou soul!
Thou'lt win the prize, thou'lt reach the goal.

—C. Mackay.

HOW TO EXCEL.

William Carey, who began life as a cobbler, and became a famous missionary and professor of Oriental languages, was persevering even when a boy. When climbing a tree one day his foot slipped; he fell to the ground and broke his leg. But when recovered after being confined several weeks to his bed, the first thing he did was to go and climb that tree. Obstacles exist to be overcome.

QUERIES.

Salvation—what does the word mean? What connection has it with health? "Be thou made whole!"—"They that are whole have no need of a physician, but they that are sick," — are sayings suggesting the connection of wholeness; has that any connection with "holiness?" What bearing have these questions on the Christian doctrine of salvation in the teaching of Jesus and throughout the New Testament? What is true salvation? Have the words "Salute," "Salutary" anything to do with it?

Any young person sending in an essay of his or her own composition 300 words long to the Editor on the above will have a bound volume of "Unity" sent, in acknowledgment. State age along with name and address.

(A 300 words essay on previous Queries has been sent in and will appear in next issue).

PRAYER.

O Thou whose eye is over all the children of men, and who hast called them, by thy Prince of Peace, into a kingdom not of this world: send forth his spirit speedily into the dark places of our guilt and woe, and arm it with the piercing power of thy grace. May it reach the heart of every oppressor, and make arrogancy dumb before thee. Let it still the noise of our strife and the tumult of the people; put to shame the false idols of every mind; carry faith to the doubting, hope to the fearful, strength to the weak, light to the mourner; and more and more increase the pure in heart who see their God. Commit thy word, O Lord, to the lips of faithful men or the free winds of thine invisible Providence, that soon the knowledge of thee may cover the earth, as the waters cover the channels of the deep. And so let thy Kingdom come, and thy will be done on earth as it is in heaven.—Amen.

—James Martineau.

Postal Mission Work.

By Miss FLORENCE HILL,
Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

We have received very interesting reports from Miss Barnard, the hon. secretary of the Melbourne Postal Mission, giving very encouraging accounts of the progress of her work in Australia. She has advertised offers of Unitarian literature in several Melbourne and Brisbane newspapers, and though the applications have not been very numerous, it is evident that the literature is much appreciated by those whom it reaches. She writes:—"Some time ago I received an application for Unitarian literature from an Englishman in a very distant part of North Australia, engaged in mining, one of 15 Europeans in a community of blacks and Asiatics. He applied because the problem of the future destiny of the uncivilised races was apparently pressing heavily on him. He has just written again. This letter shows the far-reaching effect of the Postal Mission work and is well worth quoting. I have not yet ceased to wonder at his distance from civilization, even in our island continent to hear of white men living 72 miles from the nearest post office seems extraordinary." The letter runs as follows:—

"Dear Miss Barnard. . . . Your letter and literature are brimful of hope for the dark and benighted races of mankind; such is my opinion after a careful perusal of the doctrines of Unitarianism sent me. Your pamphlets have been distributed among a few of the European residents here; they have been much appreciated, and I should be pleased for anything further you may have to send me. Any books or tracts in the shape of a loan will be looked after by me, and I will see to their safe return. I may state that I have been a resident in the northern territory four years—much longer than I intended, through taking up interests in the mining industry. . . . I must thank you for the interest you have taken in us mortals in this remote region of the Commonwealth, for I think it is hard to find a community more isolated from civilisation in Australia than we are. The nearest post office is 72 miles from here. We make up the mail which is taken over land by faithful blacks on foot, who return with our inward mails, taking from seven to eight days for the return journey. This service is performed twice a month. We have a boat service from Port Darwin for the use of miners and smelters, but this means is too unreliable for mails, particularly in the wet season, when the river is in flood; it is then unnavigable—at times for four or five months. Imagine the black mail boys crossing the country in the wet season, when creeks and rivers have to be swum in accomplishing the journey, and this, from my four years' experience has always been faithfully performed.

To give an idea of the rainfall in the wet season, the average is 60 inches from December to about March. Last year it was 70 inches. The noble Daly River was in mighty flood, overflowing its banks, many miles of country being under water. The mines are on an elevated position, but we were quite surrounded with a sea of water.

In conclusion let me say that from the principles of Unitarianism there is hope for our poor black brethren; in fact, hope for all mankind. concerning an eternal destiny.

Awaiting your further favours,
I am, ..."

Nobody could read such a letter as the above without realising what a boon religious pamphlets and books must be in such a locality, and what a good work Miss Barnard is doing by keeping in communication with such lonely seekers after truth. We hope that every effort will be made in the new year to strengthen Miss Barnard's hands, and to aid the Melbourne Postal Mission.

Book Notices.

"The Essex Hall Year Book," 1909. 1s. net. British and Foreign Unitarian Association, Essex Hall, London, W.C.

This useful handbook appears this time in a bright red cover. It is fuller than ever of valuable information concerning the Unitarian Movement in the British Isles and in various parts of the world. Every succeeding year there is some improvement in its contents, and this year there is a notable innovation concerning the list of ministers, giving the rules now observed in regard to the admission of names on the Roll, and also in regard to the omission of names. These regulations certainly add to the value of the list. It might be as wise and necessary to have rules also to be observed in the admission of names of congregations on the Year Book list. It is quite possible, otherwise, that a new local congregation may get on the roll of churches which, in the opinion of people well deserving of consideration, ought not to be on. We throw that out as a suggestion. Excellent as this compendium of information is it would be still more valuable if it contained a record of Unitarian events, at least of the past year, in addition to the obituary, and a full calendar of special events and denominational meetings for the year current would be very useful. Yet while venturing these suggestions in no spirit of criticism, we can give unstinted praise to the compilation as it is. Compared with the American Unitarian Year Book, our Essex Hall Manual contains a much greater variety of information, and is its superior in many respects, which is saying very much.

"John Milton: Man, Patriot, Poet," by W. G. Tarrant, B.A. 1s. net. Philip Green, 5, Essex Street, Strand, London, W.C.

In this essay of 87 pages the subject is dealt with under the three sections denoted in the title, with an informing chapter on each. This is no mere book of quotations: it is an estimate of Milton in the aspects named. It is evident that Mr. Tarrant knows his subject well, for only from thorough and detailed acquaintance with the story of Milton's life and with his writing could such an illuminating and trustworthy sketch of the man, the citizen, and the poet be drawn. For people who wish to know really what John Milton was, to get a true likeness of him, and a description of the part he played in the public life of England, and of the way he did his work, will get a pourtrayal in this little book in a comparatively small compass, which otherwise they could only get by the reading of several larger books. Mr. Tarrant's appreciation is just. He brings out into prominent relief Milton's fine qualities of character as well as the strength of his genius. Especially in these days of nobler ideals of citizenship and patriotism is such a treatment as this of Milton most timely.

"Personal Information for Boys," by Ernest Edwards. 1s. net. "Personal Information for Girls," by the same author. 1s. net.

"Rejoice Always," by Frank S. Van Eps and Marion B. Van Eps. 2/6. Anglo-American Book Co., Wimbledon, London, S.W.

The "Information for Boys and for Girls" are two books of a series of "Personal Purity" publications. They are issued in the interests of personal health, purity, and sound morality. The knowledge supplied is imparted in a safe manner, in a truly religious spirit, with wise guidance and warnings against sinful habits and their results. So widespread is the mischief resulting from ignorance due to the neglect of parents to fulfil their duty to their sons and daughters that some such handbooks as these are imperative, if only to help mothers and fathers out of their selfish feeling of false delicacy. There is nothing in these books unworthy of commendation by every minister of religion, for in a most practical sense they show the way of salvation from widely prevalent evils—prevention being better than cure, and knowledge wisely imparted is far preferable to the dreadful darkness of ignorance and its unseen dangers and disasters.

"Rejoice Always!" is a motto that will not commend itself to some people, unless they have read this book having that title. It is a remarkable book. With an utter absence of "goody-goody" sentiment, and on rational and scientific grounds, it shows why all men should rejoice always. There is a chapter on "The consciousness of God," others on "No Anxiety," "Prayer and Supplication," "Thanksgiving," and "The Peace of God." These chapters are thoroughly devotional in spirit, and from beginning to end every page is undiluted optimism. Man is greater than things, than situations, than circumstances. He can—if he thinks he can—be anything that is worthy, do anything that is worth doing. It is a handbook on the generation of personal power. It takes the reader to the source of power—the Infinite Spirit. There is no objectionable orthodoxy. Jesus is the Ideal Man, and prayer is the feeling of communion with the Highest whether uttered or unexpressed. A brief quotation will give an idea of the mental attitude of the authors:—

> "There is such a thing as joy on a scientific basis, joy based on known principles and laws; happiness that endures, and cannot be destroyed or taken away, but can be depended upon as permanent. It is above and beyond the affairs and circumstances of the world, and not dependent upon them.
>
> We are now to investigate as a scientific matter the secret of this happiness, to proceed step by step and ascertain its principles and laws, and then to apply them so as to have the science and the art of being joyous, happy, and satisfied."

Apparently close adherence to biblical guidance will not prevent the most free-thinking readers of this

book from realising its wonderfully tonic qualities; and after a faithful perusal of it they are sure to feel glad that they have read it.

"The City," January. 6d. net. J. M. Dent and Co., London and Letchworth.

The first number of a new monthly for the promotion of the ideals of "Garden City."

"The Open Principle,"—an address delivered under the title of 'Collectivism in Religion,' by the Rev. L. P. Jacks, M.A., Professor of Philosophy, Manchester College, Oxford, and Editor of "The Hibbert Journal,"—at the annual meeting of the Yorkshire Unitarian Club, Bradford, October 10th, 1908. Threepence, from Mr. A. Simpson, 17, Parkfield Mount, Beeston, Leeds.

Mr. Jacks describes the failure of Individualism and "Laissez Faire" in religion and ecclesiastical organisation, and of the negative freedom and noncommittal position of "the Open Principle" resulting therefrom; and he urges the necessity of our Unitarian Churches to declare "some collective principle, loyalty to which should be binding on every associated member whether minister or lay."

"Miss Julia Gaskell,"—a Memorial Address by the Rev. A. Cobden Smith. H. Rawson and Co., New Brown Street, Manchester. Price not stated.

In good pamphlet form we have here an appreciation of the character and labours of Miss Julia B. Gaskell, particularly as concerning her connection with Lower Mosley Street Sunday School, Manchester; and especially to the friends and active workers in that institution will this address be a very acceptable possession now that it is available.

Notes and News.

The Maidstone Unitarian Church has secured a site for a new and larger church to accommodate the overflowing congregations attending the preaching of the Rev. A. Farquharson.

The Leigh congregation (Lancashire) has been left £200 as a bequest from the late Mr. Joseph Hill.

The North Cheshire Unitarian Sunday School Union met at Boston Mills, Hyde, Saturday, Jan. 16th, Rev. H. Dawtrey reading a paper on "The Sunday School a Nursery Garden."

The Wellington Unitarian congregation, New Zealand, has a new church building in course of erection.

PULPIT CHANGES: Rev. A. Marchant, appointed to Baffin's Lane and Eastgate Chapels, Chichester, and resigned his ministry at Deptford; Rev. James Ruddle, appointed to the Unitarian Christian Church, Newport, Isle of Wight; Rev. W. Stephens, of Rotherham, appointed to High Street Church, Shrewsbury; Farewell to Rev. N. Anderton, B.A., at Pendleton, December 30th, on his leaving for Monton; Rev. H. E. Haycock concluded his ministry at Halliwell Road Church, Bolton, on December 27th; Mr. W. T. Davies, of the Unitarian Home Missionary College, appointed to be minister, Westgate Chapel, Wakefield; Rev. R. H. Greaves, resigned, St. Saviour-Gate Chapel, York; the Rev. Kenneth Bond has been welcomed to the ministry of the Narborough Road F.C. Church, Leicester, on January 5th; Mr. H. Maguire, B.Sc., L.C.P., appointed to South Street Chapel, Wareham; Rev. D. J. Williams, late of Belper, ordained to the church at Killincby, Co. Down; Mr. E. Capleton resigns pulpit work at Stepney at the end of March; Mr. Leonard Short, appointed to Stannington, Yorkshire.

DEATHS: Miss M. A. Needham, of Driffield, Derby, at Woolton, Liverpool, December 16th, 90; Mrs. Woolcott Browne, London, December 28th, 86; Mr. Herbert Darbishire, Belfast, December 21st, 78; Mr. W. F. Dugdale, son of the late Alfred Dugdale, of Longsight, Manchester, at Kuala Lumpur, Malay States; Mrs. Macdonald, wife of Rev. James Macdonald, Manchester, December 20th, 60; Mr. Samuel Thornton, Lewes, December 31st, 66; Mr. George Dodd, Whitchurch, Salop, December 27th, 57; Mrs. Louis Hyde, Bredbury Hall, Stockport, January 1st, 31; Mrs. Morgan, of Oldbury, sister to the late Rev. Henry McKean, December 29th, 80; Mr. George Tayler, J.P., Guildford, December 29th, 83; Miss A. Armstrong, of Dublin, December 23rd; Mr. James Mellor, Macclesfield, January 2nd, 75; Mr. Joseph Hill, Leigh, Lancashire, January 7th, 86; Mrs. F. Gaylard, Brockley, London, January 9th, 71; Mr. C. J. Agate, Pendleton, Manchester, January 21st, 74; Mrs. George Lucas, Darlington, January 18th, 87; Mary Parker Pownall, Neston, January 10th, 76.

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